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A  
TRUE AND  
FEAREFVLL VEX-  
ATION OF ONE

ALEXANDER NYNDGE:

BEING MOST HORRIBLY TORME-  
ted with the Deuill, from the 20. day of *Ianuary,*  
*to the 23. of Iuly. At Lyingwell in*  
*Suffocke: with his Prayer after his*  
*Deliverance.*

WRITTEN BY HIS OWNE BROTHE-  
R EDWARD NYNDGE Master of Arts, with the  
Names of the Witnesses that were  
at his Vexation.



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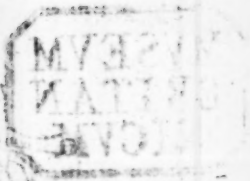
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**The grieuous and lamentable**  
vexation of ALEXANDER NYNDGE, feare.  
*fully tormented with an euill Spirit, from*  
*the 20 day of Ianuary, to the 23. of Iuly.*



**T**he Diuell, being the pꝛincipall agent and  
chiefe practiser in all wickednes. It is  
much to the purpose we haue in hand, to  
describe and set him forth, that we may  
the better be instructed to see what he is  
able to doe in what manner, and to what  
end and purpose. At the beginning ( as  
Gods word doth teach vs ) he was crea-  
ted an holy Angell, full of power & gloꝝy.  
He sinned, he was cast downe from heauen, he was bitterly de-  
prined of gloꝝy, and pꝛeserued for iudgement. This therefore, and  
this change of his, did not destroy nor take away the former facul-  
ty of Diuels, but bitterly corrupt, peruert, and deprane the same.  
The Essence of Spirits remained, and the power and vnderstan-  
ding such as is in Angels. The heauenly Angels are very migh-  
ty, and strong, far aboue all earthly creatures in the world. The  
Infermall Angels are for their strength called Pꝛincipalitys and  
Powers. Those blessed ones apply all their might to set vp and  
aduaunce the gloꝝy of God, and to defend and succour his children.  
The Diuels bend all their force against God, against his gloꝝy,  
and against his truth, and people. And this they doe with such

Eph  
pgal

## The fearefull vexation,

1. fierceneſſe, rage, and cruelty, that the Holy Ghost painteth them out, vnder the figure of a great red & fiery Dragon and roaring Lion, and (in deery deed) any thing comparable vnto them. Wee haue ſuch power and authoritie that he is called the God of the World. His kingdome is bound and incloſed within certaine limits, for he is the Prince, but of Darkneſſe. But yet within his ſaid dominion (which is in ignorance of God) he exerciſeth a mighty tyranny. Our Sauour compareth him to a ſtrong Man, armed which keepeth his Caſtle.

And what ſhall we ſay, for the wiſedome, and vnderſtanding of Angells, which was giuen them in their Creation, was it not far aboue that which Men can reach vnto? When they became Diuels (euen thoſe reprobate Angels) their vnderſtanding was not taken away, but turned into malicious craft, and ſubtilty. We neuer doth any thing but of an euill purpoſe, and yet he can ſet ſuch a colour, that the Apoſtle ſaith, He doth change himſelfe into the likenefſe of an Angell of Light. For the ſame cauſe he is called the old Serpent. We was ſubtil at the beginning, but continuall practice, and longer experience, hath made him much more ſubtil. We haue ſearched out, and knoweth all the waies that may be to deceiue. So that if God ſhould not chaine him vp by his power and ſubtilty (ioyned together) would overcome, and ſeducethe whole world.

There be great multitudes of Internall Spirits as the holy Scriptures doe euery where ſhew, but yet they doe ſo ioyne together in one, that they be called the Diuell in the ſingular number. They doe all ioyne together (as our Sauour teacheth) to uphold one kingdome. For though they cannot loue one another, in deed, yet the hatred they beare againſt God, is as a band, that doth tie them together. The holy Angels are miniſtring Spirits, ſent forth for their ſakes that ſhall inherit the promiſe. They haue no bodily ſhape of themſelues: But to ſet forth their ſpeedineſſe, the Scripture applieth it vnto our rude capacity, and painteth them out with wings. When they are to reſcue, and ſuccour the ſeruants of God, they can ſtraight way from the higheſt heauens (which

(which are thousand of thousands of miles distant from the earth) be present with them.

Such quicknesse is also in the Diuells: so their nature being spirituell, and not loden with any heauenly matter as our bodies are, both affoord vnto them such a nimblenesse, as we cannot conceiue. By this they fly through the world, ouer sea, and land, and spy out all advantages, and occasions to doe euill.

To declare what these malignant Spirits haue effected, and brought to passe, or what successe they haue attained, would be too long and tedious a peece of worke. I will therefore lose that point of my compasse, and saile sojwards in my intended way, to finde out and declare the fearefull vexation of one Alexander Nyndge, who was grieuously tormented with an euill Spirit from the xx. of January, to the 23. of July, and is worthy to be remembred both for example, and warning. For describing the boyro and vnbearb of misery that fell vpon him, we may be thereby diuine to descend into our selues, and to looke into our soules betimes, leaue weauen poynze downe the viols of wrath vpon vs.

You shall vnderstand therefore that the first fit, and vexation, wherewith this Alexander Nyndge was so fearefully perplexed began about leauen of the clocke at night. His father, mother, and brethren, with the rest of the households being at that time in presence. And it was in this manner. His chest, and body fell a swelling, his eyes a staring, and his backe bending inwards to his belly which did strike the beholders into a strange wonder, and admiration at the first, yet one of his brothers then also present, named Edward Nyndge, a Master of Arts, being boulder then others were of the company, certainly perswading him selfe that it was some euill spirit, that so molested him: gaue him comfortable words of mercy from the holy Scriptures, and also charged the Spirit by the death and Passion of Iesus Christ, that it should declare the cause of that torment. At which the countenance of the same Alexander turned moze strange, and full of amezement, and feare then it was before, and so returned to his former state againe.

This Alexander Nyndge hauing his speeche then at liberty

## The fearefull vexation,

said vnto the same Edward, Brother, he is marvellous afraid of you, therefore I pray you stand by me.

With which wordes the same Edward was the more bold, and said to Alexander, If thou dost earnestly repent thee of thy sins, and pray to God for the forgiveness of the same, (my life for thine) the Diu. ll cannot hurt thee. No, rather then he should, I will goe to hell with thee. When the Spirit (for a small time) racked the said Alexander in a far more cruell manner: for he did vse such strange and sole kinds of gestures in laughing, dancing, and such like light behauiours, that he was suspected to be mad: sundry times he refused all kinds of meat for a long space together, in so much as he seemed to pine away. Sometimes he shaked as if he had had an ague. There was heard also a strange noise, or flapping from within his body. He would gather himselfe on a round heape vnder his bedcloathes, and being so gathered, he would bounce vp a good height from the bed, and beat his head and other parts of his body against the ground, and bed-head in such earnest manner, that the beholders did feare that he would thereby haue spoiled himselfe, if they had not by strong hand restrained him, and yet thereby he receiued no hurt at all.

In most of his fits he did swell in his body, and in some of them did so greatly excede therein, as he seemed to be twice so big as his naturall body. He was often seene to haue a certaine swelling or variable lump to a great bignesse swiftly running vp and downe betwene the flesh and the skin.

Then would they carry the same Alexander downe the chamber, willing him to call vpon God for grace, and earnestly to repent him, and to put his trust only in Christ Iesus. And setting him in a chaire, desired his Father to send for all his neighbors, to helpe to pray for him. And on a sudaine he would be strangely handled, for (sitting in a chaire when the fit came) he would be cast head-long vpon the ground, or fall downe, drawing then his lips awry, gnashing with his teeth, wallowing and foaming, and the Spirit would bere him monstrously and transfigure his body, and alter the same by many violences. When the said Edward his brother with ore Thomas Wakefield would lay hands on Alexander  
and

and set him in the Chaire againe, and there hold him. All that were in the house praying earnestly.

And the said Edward charging the Spirit with these words, Thou fowle Feind, I Coniure thee, in the name of Iesus our Saviour, the Sonne of Almighty God, that thou speake vnto vs.

Whereat the Spirit transformed him very ugly against his Chest, swelling upwards to his throat, plucking his belly in to his backe, and so ceased for a time.

The parties tormented being somewhat refreshed, uttered these words; Sirs, He will speake with me, I pray you let him not speake with mee. Whereupon all that were present did pray earnestly, at which the Spirit began to bite him very grievously and swelled for a while his Chest; and in a bafe sounding and hollow voyce, uttered these words, I will, I will, I will. Then replied the said Edward; and said; Thou shalt not, and I charge thee in the Name of Iesus Christ, that thou speake vnto vs; and not vnto him.

Then the Spirit in a hollow voyce said, Why didst thou tell them? Why didst thou tell them? Then the said Edward, did Charge the Spirit (as aforesaid) to tell them the cause of his coming? And why hee did torment his brother. To the which the Spirit answered. I come for his Soule. Then the saide Edward said vnto the Spirit, Wee haue a warrant in the holy Scriptures, that such as doe earnestly repent them of their sins, and turne vnto God with the only hope of Saluation, through the merits of Iesus Christ, thou mayest not haue them, for Christ is his Redeemer. The Spirit uttered (in a bafe hollow sounding voyce) these words, Christ that was my Redeemer. Then Edward said, Christ that is his Redeemer, not thy Redeemer, but my brother Alexander his Redeemer.

Then the Spirit said in his hollow voyce, I wil haue his Soule and body too, and so began to torment and racke the same Alexander, and his face became more horribly then before, torzing him to such strange and fearefull shriking as cannot bee uttered by mans power, and was of such strength, as sometimes foure or five men, though they had much aduantage against him by binding him to a chaire, yet could they not rule him. And in the wing that

that strength, he was not perceiued to part oʒ bloo, no moze then he had not strained his strength, noʒ strugled at all. Sometimes he would cry expressly, so as teares would come from him in great abountance. Presently after hee would laugh alone, and still, his mouth being shut close. And sometimes he was heaued vp from the ground by force inuisible, the said Edward Nyndge, Thomas Nyndge, Thomas Wakefield, Thomas Goldsmith, William Miles, and William Nyndge Junior, hanging vpon the same Alexander vnto the middle of the house, and the said Edward putting his mouth vnto the eare of the said disfigured body of his brother Alexander said, Brother, continue in your faith, and if you goe to hell, wee will goe with you. When the force did somewhat faile, and the hangers on began to the Chaire againe. When one of his younger brothers named William Nyndge said; Wee will keepe him from the foule Spirit, in despite of thy Nose.

Whereat the transformed body, looked very furiously against the said William, and turned his most ugly lookes vnto his brother Edward standing on the other side, uttering these hollowe sounding words, Will you sir, will you sir. To which the saide Edward answered; Not I sir, but the merits of Iesus Christ will, and him we earnestly pray to keepe him from thee. When all that were there present, to the number of 20. persons and moze, fell downe and said the Lords Prayer, with other Sentences, euerie one severally, and one of the Company uttered words, glorifying God and the blessed virgin Mary together, whom the said Edward rebuked, and said, You offend God: whereat there came a voyce much like Alexanders voyce, saying twice, There bee other good Prayers. Whereunto the said Edward made answere, and said, Thou lyest, for there is no other Name vnder Heauen whereby wee may challenge Saluation, but the onely Name of Christ Iesus. And then the Spirit roares with a fearefull voyce, and stretched out his necke long to the fytte: and then the saide Edward desired Peter Bencham, Curate of the Towne, to Comfure and charge him in the Name of Iesus the Sonne of the Almighty, that the Spirit should declare vnto them from whence hee



hee came: Whether he would: And what was his Name: And which the Spirit made answer in this mumbling manner. I would come out, I would come out. When Edward charged him (as before) that he should declare his name. And the Spirit said, Aubon, Aubon. They charged him then (as is aforesaid) to make knowne unto them whence hee came: and the Spirit made answer in a hollow voyce; From Ireland, from Ireland. When they laide the fourth Chapter of Saint Mathew against him, where Christ said, It is, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Which Sentence, as it was pronounced, the hollow voyce sounded, My Master, my Master, I am his Disciple, I am his Disciple. When they answered, Thy Master we graunt he is, but thou I yest, thou art none of his Disciple. Thou art onely an instrument, and scourge to punish the wicked, so farre as pleaseth him. And then they layd vnto him the eight Chapter of S. Luke, whereas Christ himselfe did call out Demils. And the Spirit answered hollowly, Baw-wawe, baw-wawe. And within a little space after, the body of the said Alexander, being as monstrously transformed as it was before, much like the picture of the Demill in a play, with an horrible roaring voyce, sounding Hell-hound, was most horribly tormented. And they that were present fell to prayer, desiring God earnestly to take away the foule Spirit from him. The said Edward then desired to haue the window opened, for, I trust in God (said hee) the foule Spirit is wearie of our company. The windowes being opened accordingly, within two Minutes after the tormented body returned to true shape againe, the said Alexander leaping vp, and holding vp his hands, and saying, Hee is gone, he is gone, Lord I thanke thee. Whereat all the people that were then present fell downe on their knees with due reuerence, and yielded vnto God exceeding praise and thanksgiving. This fit ended about eleven of the Clocke the same night, and so they went to Supper with great ioy and gladnesse.

After foure a clocke in the morning another fit began: and the said Alexander being in his bed, with great trembling said, I will goe, I will goe. When said Edward, Brother, call your selfe to

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remembrance, and belecue in Iesus Christ your Redeemer, and take this Sentence for your defence against him, whensoever you see him come, this is the Sentence: Speake for mee my Saviour Iesus Christ. Which Sentence the said Alexander uttered very earnestly many times, with a trembling and fearefull look, as though something had invaded him, but he said nothing but his belly swelling a little. This sit continuing his captiuitie, and somewhat more, they took him the Bible to read, and so after to godly Prayer against all assaults and temptations in this manner:

### ¶ The Prayer



**O** Lord God of eternall glory, and Father of endless mercie, we thy vnlike Creatures are to be in the frame of thy beloued Sonne, to present our selves before thee humbly beseeching thee for his sake, that thou wilt be pleased to send downe thy holy Spirit into our hearts, to guide & governe vs in all godly wayes, and to defend vs from all manner of temptations of this world, and from the assaults of the Deuill.

Lord God, of thine unspeakable goodness grant that thy grace may alwaies continue with vs, and that at no time wee maye fall from thee, nor may the soule feind haue any power ouer vs. Let thy truth be euermore with vs, and make vs constant in the same, that no temptations seque vs, or make vs afraid of any thing, that hath power ouer our bodies, but alwaies confessing that whom ouer thou pleasest to defend, no Tyrant shall bee able to destroy. Strengthen and increase faith, loue, and charitie in the hearts of all people. Make vs able to resist the vaine pleasures of the world. Let not the perillous ornaments thereof haue any power to conquer and overcome vs, nor the subtilties of the Deuill, be able to deceiue vs. Defend vs (oh Lord) from the many perils, and temptations, which the Deuill our aduersary, practiseth against vs, least wee fall into his snares. Let neither his inuicible, nor the wanton inticements of the flesh preuaile.

preuaile againſt vs. We know (O Lord) that without thy ſufferance, he of himſelfe can take no hold of vs, nor be able to diminiſh the leaſt heyre of our head. Giue therfore vnto vs ſuch grace from thee, that we may be willing to ſtrive againſt his assaults, and giue vs alſo ſuch ſtrength, as we may bee able to bryake and beat downe the ſoyle and vehemencie of his ſtrong temptations.

Grant vs thy heauenly light, whereby we may perfectly ſee, and perceiue, thoſe malicious and cruell Enſignes, which he layeth to entrap vs, leaſt vnwares wee fall into the ſame. When now (O Lord) in theſe perelous dayes, the Deuill and his miſdeedsers doe moſt brauely ſeake to ſit vs by all meanes and wayes poſſible, and by all euill workes, wherunto he doth moue vs, and doth thruſt into our hearts, that (without the aſſiſtance of thy grace) he may bring vs within the hairs, and ſnares laid for our ſoules. And contrariwiſe, we of our ſelues haue no ability nor meanes to preuaile againſt him, whilſt thou of thy ſpeciall bounty beſeecheſt to be gracious vnto vs, to ſtrengthen vs by thy power, and to defend vs in all temptations which he layeth againſt vs, that he may not triumph ouer vs to our deſtruction.

We beſeech thee from the bottom of our hearts, to vouchſafe to be our comfort in all our troubles, to defend vs againſt all temptations, and that it would pleaſe thee to direct, lead, and gouerne vs in all our thoughts, words, and deeds, So that we ſhall in ſafety.

O Lord, thou knoweſt, that among all Creatures, man is moſt rebellious againſt thee, and his offences, and tranſgreſſions againſt thee moſt manifold. And contrariwiſe, every other Creature in his kinde, doth moſt worthily ſhew thy might, power, and promiſe, and by them is thine omnipotencie declared: But we in our liues doe ſhew our ſelues moſt unkinde, and vnaturall children towards thee, daily offending thy Diuine Maieſtie, and euery minute tranſgreſſing againſt thy Lawes and Commandements, nothing regarding thy iugementes, which might in a moment deſtroy vs. But thou (O Lord) in thy mercie doeſt vouchſafe notwithstanding to ſpare vs, admoniſhing vs, to repentance and newnes of life, that through our faithfull conuerſion we may

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be saved. Raise vs by therfoze (good Lord) from our vjous  
 sluggishneſſe, and careleſſe ſervilitie.

Suffer vs not any longer to ſwallow and tumble our ſelues in  
 our grievous iniquities. Let not Sinne haue ſo much power in vs,  
 or increaſe ouer vs. Deſtroy and ouerthrow Satan, and his pol-  
 luters. And graunt (we beſeech thee) that euen from the bottome of  
 our hearts, we may acknowledge this affliction, which now ſo  
 grievouſly pierceth our poore brother, to be thy fatherly correption  
 on to put him in minde of his duety towards thee, leaſt with too much  
 quietneſſe he might haue bene vaine, through the flattering  
 of this vaine world, from the remembrance and delight of his  
 ſpiritual toy in heavenly things. And while it ſhall be thy good  
 will and pleaſure (oh Lord) to exerciſe him with this thy louing  
 correption, giue him grace that he may abide whatſoener it ſhall  
 pleaſe thee to lay vpon him for his amendment. Strengthen him  
 (oh Lord) that hee ſaunt not vnder the burthen of this fearefull  
 temptation, but being ſupported by the ſtrength of thy holy Spi-  
 rit in him, he may neuer ceaſe calling vpon thy Name, till thou  
 giue him full deliuerance to his ſingular comfort, and thy eternall  
 glory. And when it ſhall pleaſe thee (oh Lord) fully to deliuer him,  
 we beſeech thee ſo to worke in our hearts, that we may all, and  
 euery one of vs acknowledge the ſame to come from thee, to bee  
 thy onely worke, that we may be thankfull for thy ſo great mer-  
 cies all the dayes of our liues, and neuer forget thy louing and fa-  
 therly dealings towards vs, that thy holy Name may be glorified  
 in our liues, and after death we may bee receiued to that ſul toy,  
 which thou haſt prepared for thine Elect children, through our  
 onely Lord, and ſauiour Jeſus Chriſt, Amen.

After the Prayer ended, he ſel into a ſlumber, but it continued  
 not ſo, but that he ſel into his former vexation: For about eight  
 of the clock the next morning following, the ſame Alexander was  
 marvellouſly miſſormed and cryed out; Helpe me brother *Edward*,  
 and all you that be my friends, and pray for mee, for this ſoule  
 Feind will come into me, whether I will or no. And therewith-  
 al the ſaid Alexander made an horrible ſpitting, his belly being  
 ſwelled

swelled as befoze hath bene exprested. And then he breathed for a tyme, and they put on his hose, and brought him downe into the house, where he was grievously tormented of all his members, and the voyce roared exceedingly, but they saw nothing, and Edward speaking in his brothers eare, said vnto him; Stand to your true Repentance brother, and your possessed hope of Salvation, which you detained yesternight, and then vndoubtedly God will deliuer you. And presently the le't eare, at the which the said Edward spake so vehemently, was sodainly twinkled like a dung Walnut which falleth from the tree befoze it be ripe.

At sight whereof the saide Edward being amazed, called the Curate of the Towne, and desired him to take the Bible, and to turne to the place of Scripture, where Christ gaue authority to his Ministers, and willing him to read and vse that authority, for the loosing of the same eare which was so twinkled together. The same Edward going to the right eare vttered thereat many Sentences of consolacion vnto his brother bring in a monstrous, and horrible variation. And then diuers of them, tooke vpon them to Coniure, and charge the soule freind as in the first manner, namely; Wee coniure thee in the Name of Iesus Christ our Sauour, the Sonne of the Almighty God, that thou depart and no longer torment the said Alexander. And within a while after the same Alexander stood vp and said; Hee is gone, He is gone.

Whereupon hee ioyned with his brother Edward in hearty Prayer of acknowledgement, and said after him in this manner.

His Prayer after deliuerance to acknowledge  
it to come of God onely.



O Lord God, I feele in my selfe how mercifullly thou hast dealt with me, I was grievously tormented, and now by thy goodnesse partly released. I was dangerously assaulted, and now by thy mercie partly deliuered. This reliefe, although I must needs confesse by infallible arguments, to be thy onely worke in me, yet such is the pride of my rebellious flesh, that I feare it wil

## A fearefull Vexation,

not suffer me fully to ascribe the same to proceede of thee, and thine  
 onely goodnesse, but will seeke out other sained causes, according  
 to the vaine deuises of my minde. Wherefoze I beseech thee most  
 gracious Father that thou wilt so frame my heart, that I may  
 with whole heart and minde, and with all the powers of my soule  
 acknowledge this my release, and comfort to be thy onely worke  
 wrought in me by thy holy Spirit, and that I may be thankfull  
 for the same all the dayes of my life. Oh Lord, thou hast sworn  
 by thy holines that thou wilt not give thine honour to any other.  
 Seeing then (deare father) that thou hast sent me this strength,  
 let me be fully perswaded in heart that it cometh from thee, that  
 to thee I may render due honour, praise and thanksgiving for  
 the same, and the rest of my life, that I may be assured in heart  
 of thy mercifull defence in myne extreme trouble and vexations.  
 As thou hast deliuered mee, that thou wilt according to thy pro-  
 mise, so continue thy mercifull grace and fauour, that thy Name  
 may be thereby glorified in me, my soule may be in more preler-  
 ued, and the whole Church edifyinge and for ever. Amen.

After this, they tooke the said Alexander, and all of them to-  
 gether accompany him to his brother Thomas Nyndge his house,  
 where after his coming thither, hee was not knowne to bee  
 perpleed with the like terrible vexations.

*Deo Trino, & uni Gloria.*

These things were seene and suffered in the presence of the per-  
 sons hereunder named, and many others both men and women.

Sir Thomas Nyndge.

William Nyndge.

William Nyndge Junior.

Henry Clarence.

William Pye.

George Oldfeild.

Thomas Wakefeild.

Thoms Goldsmith.

William Miles.

John Baron.

Thomas Gathercolt.

Thomas Kent.

George Richarde.

Thomas Edwards.

John Neave, alias Bolding.

Ezechiell Clement.

John Turner, &c.

FIN IS.

BRITISH

MUSEUM

